

A
S E R M O N

Preached at the
F U N E R A L
O F

Mr. James Houblon,

Who was buried at *St. Mary Wolnoth*
Church in *Lombard-street*, *June 28. 1682.*

By *GILBERT BURNET*, D. D.

L O N D O N,

Printed for *Richard Chiswel*, at the *Rose and Crown*
in *St. Paul's Church-Yard*. MDC LXXXII.

A
SERMON

Preached at the

FUNERAL

OF

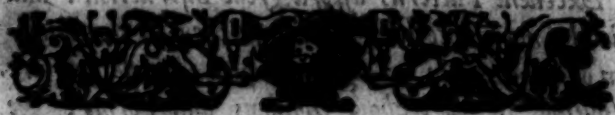
Mrs. James Doubleday

Who was buried at St. Mary's Church
in London, on the 28th of June 1781.

By GEORGE BURKE, D.D.

LONDON.

Printed for the Author, at the Bible and Trower
in St. Paul's Church-Yard. MDCCLXXXI.



To the Most Honoured

Master	Peter	Houblon,
	James	
	John	
	Jacob	
	Isaac	
	Abraham	
	Jeremiah	

Sons of the Deceased Mr. JAMES HOUBLON.

Most Honoured,



I was invited by you to Preach this Sermon, so I am now determined by your Desires to Print it, and do esteem it a great honour, that I was made choice of by you, to do at once both a great Justice to the Dead, and I hope some good to the Living, at least, by that part of it which relates to your Worthy Father.

The Epistle Dedicatory.

Excellent Patterns afford great Instruction: and it is the more necessary to propose them to the Imitation of others, in an Age in which, while we are disputing so hotly about Opinions and Forms, the Power and Life of Religion is like to wear out of the World: and so few instances of it appear, that no wonder Atheists take great advantages from thence, to persuade their weak and lewd followers, that none believe inwardly what they outwardly profess: and upon this account, we have great reason to make the most we can of all those living arguments that have been among us of the efficacy and amiableness of true Religion.

When I received from you some informations concerning your dead Father, I perceived your chief design was, to have only so much told of him, as might preserve a just character of him to posterity; and particularly, for those descended from him: so as it might either engage them to follow his steps and imitate his Vertues; or remain as a witness against them, if they should decline from that good way which he both living and dying, has so earnestly recommended to you and them. But I found you had no mind to have his praises raised to any indecent pitch; or to have any thing said, that savoured of vanity; but that his Funeral Sermon should be as free from these, as his Life was; and that it should

The Epistle Dedicatory.

should so far resemble him, as that it should be all to edification, and therefore that nothing should be put in it for pomp or shew. In this, your inclinations agreeing so much with my own, it was easie for me, to observe this part of your desires very exactly: and I was very glad to find most of the Hearers agreed with me in that which in the beginning of his Character I say I expected from them; that they would think I had rather said too little, than too much.

I hope he shall still live in you all, and that you shall happily reverse the Fable of the multiplication of the Hydra's head, seven shooting out, for one that was cut off; so I am confident that we shall have now in you, seven Heirs to your Fathers Vertues and true Piety, and that every one of you will with a generous, yet kind emulation, study who shall come nearest that shining example which he set you: for which you shall never want the Prayers of,

Honoured Sirs,

Your most humble and most
obliged Servant,

G. BURNET.

The Epistle Dedicatory.

It is not for the sake of the world, as that it should be all to
 edification, and therefore that nothing should be put
 in a poor or obscure. In this, your inclination
 agreeing so much with my own, it was easy for
 me to accept of the part of your desire, and to
 send you every good to find most of the labour
 agreed with me in that which in the beginning of his
 Chapter I have expected from them; that is
 to say, that I had rather have the little, than the
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 much.

Wm. Brouncker.

Your most humble and most
 obliged servant,

G. BURNETT.



PSALM xxxvii. Vers. 37.

Mark the perfect man, and behold the upright, for the end of that man is peace.

THINGS that are very unusual and strike upon our minds by reason of their novelty, do commonly attract our eyes, and fix our attention: New sights work somewhat on most people, and a great deal on the weaker sort. Men of remote Nations or Monstrous Productions are run after and gazed upon:

A Sermon Preached at the

upon: but the proper subject on which every wise man fixes his thoughts, is that which can afford him such Instructions, that he becomes wiser and better by his observations: and indeed I am sorry to add, that there are so few of those objects, that if a desire to learn from them, does not work much on us, yet meer curiosity might produce more than ordinary care to observe them: for we do not see such sights every day.

Jer. 5. 1.

We meet with crouds of fools and madmen, of corrupt and crooked men every where, but for the *perfect and upright man* we may be justly called upon, as *Jeremy* did on the People of *Jerusalem*, to run to and fro through the streets, and to see and know and seek in the broad places thereof (somewhat like Exchanges or Market-places) if we can find such a man, if there be any that executeth judgement and seeketh the truth. If I tell you, that he who is to be the subject of a great part of this Discourse, was such a man, I hope it may be of some use, to let you see in what things this Character agreed to him; though it comes with this melancholy diminution, that he *was* and is no more among us. The
Prophet

Prophet promises in the Name of God, that upon their finding such a one, *he would pardon Jerusalem.* But though upon this occasion we cannot make that comfortable inference from the discovery we are now about, yet if the observing what he was, does in any measure dispose us to imitate him, then we may hope for a National Pardon, upon yet more certain grounds, unless our sins are grown to that pitch, that *God will not pardon them*, and that good men among us shall only be able to *deliver their own souls*, when the Day of our Visitation shall come upon us; which indeed does not seem to be very far from us.

But I shall prepare you for what I am to say concerning this *perfect and upright man*, by considering first the importance of the words which I have read to you. There is a great variety among the several Translations of them, which make them have very different senses. The *Hebrew* as it is pointed in our Bibles, is rendred exactly in our Translation; but the Seventy Interpreters have read it otherwise, which in *English* is exactly this, *keep innocence and behold uprightness, for there is*

a remnant to the peaceable man. They are followed by the Vulgar. The Chaldee Paraphrase renders them thus, *Keep integrity and behold uprightness, for the end of man is peace.* The Syriack has it thus, *Observe sincerity, and chuse uprightness, for there is a good end to the man of peace.* The Arabick is thus rendred, *Keep meekness, and thou shalt see uprightness; for there will be an end to the peaceable man.* We see all these Translators have read the words rendred in our Bibles *upright* and *perfect*, so, that they did not understand them of an *upright* and *perfect* man, but of *uprightness* and *perfection* in the abstract; which the same words a little varied in the pointing do indeed signifie. The word rendred by us *mark*, they have rendred *keep*, which it does strictly signifie; and because what we *mark* we *keep* in our memory, therefore it is often used in that sense. The word rendred *latter end* does also sometimes signifie a *reward*, because it is given at the latter end of the performance of that for which it was promised; and so the sense will be much the same, whether it be rendred thus, *There will be a reward at last for the men of peace,* or the *latter end of that man is peace.* Thus I have shewed

shewed the different wayes of reading and rendring these words; and in discourring of them, I shall consider them in all these several senses which we see have been put on them, and shall speak to these particulars.

1. I shall shew you, what is meant by *perfection* and *uprightness*, or by the *perfect* and *upright man*.
2. I shall shew, how we are to *keep* and observe those Vertues, and what regard we ought to have for such as are eminent for them.
3. I shall shew, what is the happy end and conclusion of them, and of those that possess them.

And then I shall come to the Application to the occasion of our present assembly.

To return:

First, By *perfection*, we are not to understand, either such essential perfection as belongs only to that eternal being in strict-

ness of speech ; nor such a perfection as we hope for in another state ; but only such a perfection as makes any thing compleat in its kind ; that is, such a soundness in the faculties and powers of a mans soul, as makes him an entire man, that is, one that is truly a reasonable creature, acted and guided by reason. All that belongs to a thinking nature, is a clearness of understanding and judging, an obsequiousness in the will to the dictates of an enlightned mind, and a disposition to consider things carefully, which is the chief and best exercise of the freedom of the will ; together with the regulation of a mans inward affections and passions, and the conduct of his actions. He that has a considerable soundness in every one of these, is *perfect* in those parts that may be said to compose a rational nature : But in all these there are different degrees : Some men have a greater extent of knowledge than others, though many of the pretenders to it, are too often employed about things that are either impertinent or hurtful to them : but every one may be called perfect in his knowledge, who rightly apprehends and judges well those things which relate to himself,

himself, who has his mind raised towards the best objects, and possessed with deep impressions of God and true goodness, and the rewards of another state: and the more deeply he considers these things, and the more frequently he reflects on them, he is so much the more *perfect*, how little soever he may know or relish those vain and empty Notions, which many magnifie as the highest flights of knowledge. Again, he who employs the powers of his will, and his faculty of choice, or liberty to turn his understanding to the best objects, and breaks himself either of an obstinate and ungoverned stiffness, or of a sluggish faintness and feeble easiness, and attains to a due firmness in his resolutions, and a stability in his purposes, avoiding the extreams of being too peremptory, or too yielding, is also *perfect* in this part of a rational nature; and if this temper prevails in the main current of a mans life, he may be well accounted a *perfect man*, though in some particulars and upon some occasions he leaves it behind him.

As for a mans passions and affections, he that resists their fury, and brings himself

self to an habitual calmness and gentleness, that is not sudden and violent, but deliberate and composed, that observes the weak sides of his constitution, and keeps himself at as great a distance as he can from that which may inflame him too much, that endeavours to raise his affections to the best objects, which make him strong against inferior objects and weak assaults, he that has learn't to make a right estimate and value of things, and studies to poise himself, so that none of the various accidents of life may very much alter him, that keeps a watchful eye upon himself, and is jealous of every thing that is apt to heat him too much, this is a *perfect man*.

I do not think a man unless he be extremely stupid, can really be perfectly the same in all the turns of his life; and therefore I am very apt to conclude, that the pretensions of the *Stoicks* in this matter, were either only extravagant boastings and vain affectations, or that they first brought their minds by a long constraint to a heaviness and dulness, by which the active powers of their souls were in a great measure enervated

enervated and stupified. That quickness of thought or acrimony in the mind which is called *affection* or *passion*, is often necessary to animate us to great undertakings, and to support us in difficult performances: and if a man could so far prevail on himself, as to root it out of his mind, it might perhaps enable him to suffer uneasie things with less pain, but it would mightily emaculate the vigour of his active powers. So I conclude, a *perfect man* is he that cools his passions, and governs his affections, and not he that roots them out entirely.

The last and most visible branch of this perfection, is a good and wise conduct of a mans actions: he that considers well the station that God has set him in, and the relation in which he stands, to the rest of mankind, together with the duties incumbent on him, and acts prudently and discreetly, that governs his tongue, so as not to give advantages against himself, nor to make enemies needlessly, that guides his affairs with discretion, that orders his family with prudent care and foresight, that lives to the good of mankind, that consi-

ders himself born not only for himself, but for the publick good, and therefore layes himself out to do all the good that he can, first by his own example and the influence *that* may have on the world, and then by instructing, admonishing and directing those that are under his authority or influence, and is ready to assist, advise and relieve those that are in any difficulty, or stand in need of any thing that he can spare, this is the *perfect man*; and that temper is the *perfection* which we are to observe or keep.

I would not raise the notion of perfection too high, lest any should be discouraged from endeavouring to attain to it; nor let it fall too low, lest some may come too easily to imagine they are already perfect. It's good to have such high and great notions of Vertue as are on the one hand apt to excite a generous temper of mind in us; and yet on the other hand, are not impracticable Idea's, which subsist only in the imaginations of high-flown men. A man that has all these in a good and solid measure, is a *perfect man*, and a *perfectly religious man*,

man, though he has not yet attained to such degrees in every one of them, as he may hope to grow up to, after some years proficiency. Single instances and errors now and then may fall out, and yet he remain still a *perfect man*: for we are to remember a distinction between a perfection of parts, and a perfection in degrees: as a man in relation to his body is a perfect man, if he has all the Vitals within, and all the Organs and Members without, that belong to the structure of his Body, though there is not in all that exact symmetry of parts, nor that agreeableness in every one of them.

As for *uprightness* or the *upright man*, the true Notion of this will be easier formed, and the sooner dispatched. *Uprightness* is an exact correspondency between a mans thoughts and his words and actions, when a man is possessed with such a candour and probity of mind, that he lyes under no temptations to disguise or dissemble his thoughts, so that integrity and truth is that to which he trusts, as knowing it *will preserve him*; and Psal. 25. 22. therefore concludes, that he *who walks uprightly*, Prov. 10. 9.

walks surely : when a man is so far raised above the World, that neither a desire to recommend himself to any, by abject flattery, nor to make unreasonable gains in his dealings, can work on him, so as to say any thing otherwise than as he thinks, he is an upright man, and such as alwayes *speaks the truth as it is in his heart*. This straightness of soul, supposes many things necessary to prepare a man to it: he must be both innocent and humble, moderate in his designs, and free from covetousness: for any of all these things will make a man warp insensibly, and bend into some crooked postures, which after a long bending, will grow to be so strangely rooted, that that which *is crooked cannot be made straight*: and when a man lets his integrity once go, the fears of a discovery, together with the other ill consequences of it, and that fatal train that is in ill actions, by which one draws on another, will make it much harder to recover it, than it is at first to maintain it. And if a man can once so far prevail over those honest and candid dispositions that are in him, as to let himself cool and sleep and go on, in any thing that

that is indirect or disingenious, he will come to be so fortified against those tenderesses and awakenings of Conscience, that he is in a probable way of growing up to any pitch of wickedness to which he may be tempted.

And thus I have considered the importance of this Character, the *perfect and upright man*, or *perfection and uprightness*.

I come next to the Second Particular, which is the observation and regard we ought to have to such persons or such a temper. We ought to *mark* them well; to consider what they offer for our imitation, and to keep well in our memory that instruction which their example affords: and as we observe them, so as to learn from them, so we ought to carry in our minds such a sense of their Vertues, as to make us esteem them highly while they live; and pay all due honour to their memories when they are dead.

First, We are so to *mark* them as to learn from them, and are to lay up in our me-

mories what we have observed in them; and thus we may both mark the *perfect man*, and preserve or keep up that same temper in our selves: There is no way more effectual to the study of Vertue, than the observing the excellent patterns that good men set us. In them Vertue appears cloathed with all those circumstances, that may both represent it more amiable, and make it be more easily imitated by us. The abstracted and Philosophical Idea's of Vertue are indeed very beautiful and convincing to them that can frame them right, and pursue and apply them well; but every man has not that strength of apprehension, and clearness of judgement that is necessary for this: and general rules are so diversified by various circumstances, that every one has not a faculty of applying them to the several actions and in the various turns of life: and therefore when God was to instruct mankind in the excellentest way of Religion that was ever proposed, which was delivered in the greatest simplicity of expression that was possible, he set at the same time before us the perfectest pattern that ever was. *The Word was made flesh and dwelt among men: and the greatest part*
of

John 1. 14.

of the Gospels consists rather of a Narrative of his holy and exemplary Life, than of an exact system of his Precepts : for the one is contained and delivered in the other. In him we see those shining Vertues of Patience, Contempt of the World, Humility, Meekness, Submission to the Will of God, Zeal for his Glory, and an unwearied readiness to do good, which could not be overcome by the most ungrateful and injurious returns that were possible.

There is this difference between that and all other patterns, that we cannot exceed in our exactness of imitating it : whereas we may grow affectate and apish in imitating any other pattern. The best men have their defects and failings, which made St. Paul restrain and limit our being *followers* of the Apostles themselves, by this Caution, *as they were followers of Christ.* There are also particular humours in very good men, which do well enough in them, being natural to them, and being set off with many other excellencies that are in them ; but these being more visible and coming under more common observation, some vain and foolish persons

persons hoping to be thought like those excellent persons, by an affectation of some Gestures and Customs that were peculiar to them, make themselves thereby the objects of the scorn of the Wise and Judicious. We are to observe what is truly excellent and useful in those whom we have known, and as to small matters, we are still to do that which is most natural, and has least of constraint in it.

It is a great blessing for one, especially in his young and tender years, in which he is scarce capable of any thing but imitation, to have this easie and profitable way of instruction offered to him: and every one is to consider, that this will be put to their account, and that they have a great deal to answer for on this very reason. If Divine Providence was thus before-hand with them, and laid such a happiness in their way so early, that good impressions did prevent all bad ones, then what a heavy charge will it be, if they have endeavoured to blot all these out, and to superinduce bad ones?

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But as we owe our selves the good Improvement of this way of Instruction, so we owe those Persons, to whom the Characters in my Text agree, great esteem and reverence as long as they live, and all due respect when they are dead. We ought to look on them *as burning and shining Lights, and are to rejoice in their Light*: we ought to consider them as the Salt, the Light, and the Pillars of the Earth: we do not know how much we owe them for the lengthning out of our Tranquillity, their very being in the World may be a mean to suspend such Judgments in which they might be involved, and their Prayers and Intercessions have certainly great Efficacy; so that every time we see such a Person, it should rejoyce our Heart, and we should conclude there goes one of the Preservers and Supporters of the Nation, if not of the World; for when the number of the Elect is accomplished, then the rest are not to expect those common Favours of Day and Night, of Times and Seasons, of Sun-shine and Rain, in which the wicked share more for their Neighbour-hood to good Men, than upon their own account. We are to do nothing to grieve them, nor to make those Lives that are so usefull to

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us, uncomfortable to themselves. Every Man is to consider a truly Good Man as his Benefactor, and as a sort of a Father to him : but those who receive a more immediate Blessing from them, owe greater returns of tender Affection and reverent Duty.

When they die, we are not to afflict our selves with an unmanly Sorrow, especially if they have lived out their course, and die in a good old Age, full of Dayes, and full of Children : but the true Decencies and Solemnities of a Religious Mourning require better and more useful Exercises. Those more immediately concerned in them, ought to reflect on their Lives, and gather, as the remains of a Shipwrack, all that was memorable in them ; that so that which Humility and Modesty required should be kept secret while they lived, may be then published to the honour of Religion, and for the instruction of others ; and in particular to be a Remembrance to those relating to them, or descended from them. And, above all things, when such are withdrawn, who, as may be reasonably supposed, were a publick Blessing to the Nation, those who survive, especially such as do more immediately fill up their room in other

ther respects, ought to set themselves with all possible care to make up that Loss to the Publick, and so endeavour to imitate, and as much as they can to outdo them (for in such a Case, Emulation even with ones Father is a Vertue) in all those excellent things in which they were a Pattern to them, and a Blessing to the Nation, or place where they lived. Thus, if we so mark *Perfect and Upright Men*, as to keep the like temper in our selves, then we fully comply with the Duty in my Text.

The third Particular is the happy End and Conclusion of those Vertues, and of them that possess them. What ever the exact rendering of these Words may be, of which I made mention in the beginning of this Discourse, it comes all to one purpose, that either those *Men of Peace* shall have a *good End*, or that their *End shall be Peace*. By this *Peace* in their End, we are not to understand an easie or peaceable Death, tho' perhaps in the old Dispensation, that consisted much in Temporal Promises, this might have been a part of their Reward. But under the Religion of a Crucified Saviour, and the Dispensation of the Cross, we are not to promise

our selves an Exemption from uneasy and painful things, neither in our lives, nor at our death. The greatest Glory of the Christian Church hath been in their Deaths, literally *burning and shining Lights*, and in those fiery Chariots have triumphed over the World; and what the Psalmist observed under the Old Testament, is much oftner verified under the New, that *the wicked have no Bands in their Death*, and both living and dying, seem to have great Advantages over good and vertuous Men; of *whom, as the World is not worthy*, so it does not know the Value it ought to set on them, nor the Use it ought to make of them: But verily, *there is a Reward for the Righteous*, because *there is a God that judgeth in the Earth*: and since he doth not always give them their Reward in this Life, it is certain he has provided one for them after it; and in order to their having a full Reward and an higher degree of Happiness in the next State, he does exercise them often very severely as to all outward Appearance in this Life.

But if they have not a great measure of Peace neither living nor dying; yet upon the Separation of their Souls and Bodies they do then enter

ter into Peace, and into the Joy of their Lord, into those blessed and peaceful Habitations, where none of those Jars and Contentions with which this World is exercised, disturb their Rest. No Disputes about Religion, no Factions of State, mar that everlasting Quiet, which they always enjoy, when they adore the God of Peace, and follow the Lamb, the Prince of Peace. The Contests and Heats now among us must needs make all the Sons of Peace grow weary; and wish with the Psalmist, that they had Wings like a Dove, so that they might fly away and be at rest, and hasten their escape from the windy Storm and Tempest; for certainly we are fallen heavily under the Curse in the following Words: Destroy, O Lord, and divide their Tongues; for I have seen Violence and Strife in the City: and when it is come to that, that to be a Man of Peace, is look'd on as an ill Character, of one that is either luke-warm and indifferent, or is a false, and temporizing Man, who would not long for those cool and silent Shades of the Grave, and for that Peace that is in the Regions beyond it? And since this is not in a Man's Power to bring it sooner on him, than as it is ordered by Divine Appointment, it would at least make a
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Man seek a retreat in some solitary Place, where he might neither hear nor see any more of the disorders and madness of a wicked World, than were necessary to direct him in his Prayers and Intercessions: or, if this is likewise denied one, and that his Station and Circumstances oblige him still to live in the World, it will at least have this effect on him, to make him have as little meddling, and to live as much within himself as he can; and to maintain within himself that Peace which he has ineffectually endeavoured to advance in the World: and certainly when ever Death comes on a good Man, it will be so much the more welcome to him, because he can find very little Pleasure in living among People that seem to have lost both their Temper and their Wits. Let us raise our Thoughts and Hopes above this present World, and encourage our selves, that tho' we live uneasy here, and tho' we may be perhaps called to end our Days in a most terrible manner, which may prove our Punishment for those many Sins, for which tho' God will be merciful to us with relation to another State, yet he may think fit to correct us severely for them in this Life; yet if we continue so to mark the perfect
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Man, and so behold the Upright, as to follow their Steps, then as their End is Peace, so shall ours likewise be.

I have now gone through those Particulars which I propos'd; the Application is still behind; and this relates to this sad Occasion that now calls us together. I am next to tell you what you are to mark in this perfect and upright *Man*, who has now entered into Peace. But how should I adventure to speak of one that lived so long, and in so eminent a Condition amongst you, of whose Praises you who knew him are now so full! He that had not that Happiness, must be forgiven, if he doth not describe him with those Advantages that another might have, who had observed him long, and had known him intimately. I will be strictly cautious in what I shall say, because I know that excessive Commendations, which are too ordinary on these Occasions, have this ill Effect among many others; that because, perhaps there is a little too much said, the whole is disbelieved; and generally those Discourses are considered, rather as a flattery of the Living, than a peice of Justice to the Dead. I shall therefore rather
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lessen things than enlarge them; and shall tell you nothing but that of which I have good Assurance, and that upon such Information that I have no reason to doubt of it. It is, I confess, some comfort that I am to speak of a Man that was well known in this very place, so that I am perswaded many that hear me, shall say, I have rather said too little than too much.

Mr. *James Houblon* was descended from that worthy Confessor, Mr. *Houblon*, a Gentleman of *Flanders*, who above an hundred Years ago fled over to *England*, from the Persecution that was raised there; against all that embraced the Purity of the Christian Religion, and rejected the Idolatry and Superstition of the Church of *Rome*, by the Duke of *Alva*, who proceeded in it with all the Rigor and Cruelty with which that bloody Religion could inspire a Man of so fierce a Temper, acting under a King no less bloody than his Religion; that, as a second *Herod*, defiled his own House with the Blood both of a Son and a Wife, and having resolved to root out of the World the Purity of the Christian Religion, and to that end having set up the bloody Tribunals of the Inquisition, he
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put those Provinces under that implacable Governour. Then all that received the Reformation, were reduced to those hard Straits, which how far they are from us, the only wise God only knows, either to act against their Consciences, and worship as a God that which they believed was but a piece of Bread, the most brutal and unaccountable of all the sorts of Idolatry, or to seal their Faith with their Blood, and that with all the Preparatives of Torments before it that merciless Inquisitors could invent, and in Conclusion, to be burnt at a Stake, and destroyed in such numbers, that no fewer than 18000 were reckoned to have suffered by the hand of the Executioner in seven Years time, or as the least dreadful, to sit down with the loss of all they had, and fly for their Lives to other Countries. This last being the most eligible, where it can be done, our Saviour having allowed us, *when we are persecuted in one City, to flee to another,* was the choice of that noble Person, who did by this Action both ennoble himself, and all that descended from him. It is true, in such Persecutions every one cannot possibly fly; tho' this is but a melancholy Comfort, that one by leaving their Country and Friends, and all

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Mat. 10.
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lessen things than enlarge them ; and shall tell you nothing but that of which I have good Assurance, and that upon such Information that I have no reason to doubt of it. It is, I confess, some comfort that I am to speak of a Man that was well known in this very place, so that I am perswaded many that hear me, shall say, I have rather said too little than too much.

Mr. *James Houblon* was descended from that worthy Confessor, Mr. *Houblon*, a Gentleman of *Flanders*, who above an hundred Years ago fled over to *England*, from the Persecution that was raised there ; against all that embraced the Purity of the Christian Religion, and rejected the Idolatry and Superstition of the Church of *Rome*, by the Duke of *Alva*, who proceeded in it with all the Rigor and Cruelty with which that bloody Religion could inspire a Man of so fierce a Temper, acting under a King no less bloody than his Religion ; that, as a second *Herod*, defiled his own House with the Blood both of a Son and a Wife, and having resolved to root out of the World the Purity of the Christian Religion, and to that end having set up the bloody Tribunals of the Inquisition, he
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put those Provinces under that implacable Governour. Then all that received the Reformation, were reduced to those hard Straits, which how far they are from us, the only wise God only knows; either to act against their Consciences, and worship as a God that which they believed was but a piece of Bread, the most brutal and unaccountable of all the sorts of Idolatry, or to seal their Faith with their Blood, and that with all the Preparatives of Torments before it, that merciless Inquisitors could invent; and in Conclusion, to be burnt at a Stake, and destroyed in such numbers, that no fewer than 18000 were reckoned to have suffered by the hand of the Executioner in seven Years time, or as the least dreadful, to sit down with the loss of all they had, and fly for their Lives to other Countries. This last being the most eligible, where it can be done, our Saviour having allowed us, *when we are persecuted in one City, to flee to another,* was the choice of that noble Person, who did by this Action both ennoble himself, and all that descended from him. It is true, in such Persecutions every one cannot possibly fly; tho' this is but a melancholy Comfort, that one by leaving their Country and Friends, and all

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they

Mat. 10.
23.

they have, may hope to get safe, tho' almost naked; to another Kingdom, yet even this small Mercy is denied under the Influences of that cruel Religion. Here in *England* in *Q. Mary's* Time, the Strangers were suffered to go away, yet care was taken to secure the Ports, and not to suffer Natives to fly beyond Sea, when they were resolved to burn them at home; and now in *France*, when Methods are taken to make those of the Reformed Religion, either die of Famine and in Misery, or to force them to commit Idolatry, it is made capital to fly, and those that endeavour it are to be condemned to the Gallies. But I cannot leave this matter without encouraging you to go on in your Charities, and Readiness to relieve those that are forced to come and take Sanctuary among you. You see what the Nation and this City has gained by the Reception of the Strangers that fled hither for refuge in the last Age: You see how great a Citizen you had in him that is now dead, and into how many he is now divided, who by their Interest could almost make a City alone: and you do not know how many such may be in the Loins of those that now come among you, who may produce many to be

as great Blessings to the next Age, as this Family is to the present. But to return to this Upright Man.

He was born in this City, the 2d of July, 1592; so that he wanted but a few days of being 90 Years of Age when he died. He was baptized in the French Congregation, and continued a Member of it his whole Life; he married one of his own Country-Women, the Daughter of Mr. Ducane, who fled over hither upon the same account; so that this Family is descended from Confessors on both sides. He was one of the chief Pillars of that Congregation, in which he often served as *Antient*, and to the support of which, and of all the poor Exiles that came over, he contributed always so liberally, that if he did not still live in so many Children, to whom God has given Hearts as well as Fortunes like his, this loss would be very sensibly felt. He did communicate once a month constantly, and was never absent from their Assemblies either on the Lord's-day or on the Week-day, and this was become so customary to him, that it was not without difficulty, that he was kept from going thither even during his

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Sickness.

Sickness. He was known to be a very devout Man and frequent in Prayers, both in publick and private; he was always breathing out that deep Sense he had of Religion to those about him, more particularly to his Children, on whom, as he took care to have them all religiously educated, so as they grew up, he continued still to exhort them to go on in that good way in which he had early initiated them, and he often recommended to them secret Prayer, as the great means of keeping up the Life of Religion, which he thought could not be kept up without it; and not being satisfied with what he said to them by word of Mouth while he lived, he took care that after his Death he should still speak to them, in a great many excellent Letters and Papers which he left behind him, both for all his Children in general, and for every one of them in particular, of which I have seen some, and must say this of them, that they express a most genuine and lively sense of Religion, without any laboured Periods, or Affectations of Words or Phrases, but with a Simplicity which shews he writ as his Heart dictated; of which I will give you an Essay, taken out of the Letter he writ for them all in general.

‘The

The Lord bless you all, and give you
his Grace, that you may love and fear him all
your days. O! labour with all your Might
to be holy in all manner of Conversation,
eschewing all Evil, and the Appearance there-
of. Be charitable to the Poor, live in Unity and
Love among your selves; which if you do in
Sincerity, you may expect God's Blessings up-
on your Endeavours, so far as they be law-
ful. Forget not daily Prayers in your Fami-
lies, and walk humbly before him all your
days; if you do that which you ought as Chri-
stians, you will find Mercy with the Lord,
and Respect with good Men. The Lord in
Mercy bless you all (my sweet Ones) prin-
cipally in Spiritual Blessings, Amen.

It is, I assure you, my daily Prayer, that
you may so do, Amen.

All my drift in all my Papers has been, that
you may live holily and righteously before
the Lord in this your Pilgrimage, that so you
may be happy to Eternity, when time shall
be no more, and that through his free Grace
and

‘and Mercy in our Blessed Saviour and Precious Redeemer; for without Holiness and Sanctification none shall see him with Comfort. O love the Lord, and all Men, and live in Love one with another, if you expect God’s Blessing.

And in relation to the Government, he left this Charge on them. ‘Fear the Lord and honour the King, praying daily for all whom God hath set over you in Church and State, that so you may under them live a godly and peaceable Life.

You see how fervently and seriously he recommends the Fear of God, and mutual Love, to his Children. As he saw them to his great Joy, live in this blessed Harmony, during his own Life, so he took all possible care to have it kept up after his Death; for he charged them to enter into solemn Promises upon his removal to continue still to love one another; which they are resolved religiously to perform; and of which no doubt very happy Effects will appear.

As

As he was very sensible of the Blessing of Brethren dwelling together in Unity, so his Love and Charity, were more diffused than to be restrained only to his own Family. He had an universal Charity for all good and worthy Men, against which let hot and angry Men say what they will, it is, and still will be the Badg of a true Disciple of Christ. He never engaged in our unhappy Differences; but, without meddling in matters that did not belong to him, he loved all that was good in all Men, and extended his Charity to the Relief of proper Objects of all Perswasions, both in City and Country: Of which I need say the less, because it was so eminent, and so many did partake of it. And he took particular care to manage this so secretly, that often the Persons themselves knew not from whence their Relief came: He did also industriously seek out such proper Objects for it, without putting modest but necessitous Persons to the uneasiness of asking it. He himself, while in the City, did always joyn with the *French* Congregation, but when he was in the Country, he joyned in the Worship of the Church of *England*.

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He looked on the Reformed Churches, by reason of the unreformed Lives of the Members of them, with great regret, and did apprehend there was a severe Cup to go round them, and was afraid *England* might drink the Dregs of it, and might be again brought under the Tyranny of the Church of *Rome*, and the inundation of a Forreign Power, in which we have all reason to pray God that his Fears prove not too propheticall: of this I have seen a full account in one of his Letters to one of his Children, which was sealed up with his Will.

I need not enlarge upon other Particulars, of his Justice and fairness in his Dealings, of his gentle and affable Deportment to all Persons, and of his readiness to do all the Good that was in his Power: you all know so much of those things, that I may well say the less; for I find his Memory lives, and is like to maintain it self long in this place: the Witnesses of his Vertues being so many and the Instances of them having been so frequent and so signal.;

Thus

Thus we see what a *perfect* and *upright* Man he was; now let us a little consider what his *latter end* hath been. This good Man had a great deal of that hundred-fold which our Saviour promised even in this Life, to those who forlook their *Houses, Lands and Families for his sake*. This entail descended on him from his Father, and he having taken care to secure and maintain his Title to so great a Blessing, has had as visible and long a share of the good things of this Life, as, all things being put together, any Man in this Age has had.

Mat. 19.
29.

He lived 90 Years, all to a few days; and the last 35 years of his Life, till a little before his Death, he enjoyed a vigorous and perfect Health, together with the greatest of all earthly Blessings, the perfect use of his Senses, his Memory, and Judgment: so that he continued to write many Letters weekly till his last Disease fell upon him.

About 47 years ago, an unhappy Accident had almost cut him off, when he was yet in the Strength of his Age; he being at a Training
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near *Morefields*, some Powder took fire, by which he, with several others, were blown up; but tho' some of the rest were struck dead outright, yet God had a great deal of more Service for him in the World, and so after an Illness of six or seven Weeks continuance, of which it was long doubted, whether he could ever recover, he was again restored to his Family, and lived to see his *Childrens Children*, and some of their *Children*, to so great an Increase, that in his time a full hundred came into the World descended from him, all born in full time, and all baptized save one: of these, 67 are yet alive, to which, if eleven, that are come into his Family by Marriages, be joyned, there wanted but two of fourscore, that had right to his daily Blessing. And so entirely did the first Blessing of *Encrease and Multiply* rest on him and his Children, that there was never an Abortive nor a Child dead-born in all his numerous Family: A rare and singular Happiness, to which very few have ever been known to have attained. I shall not add any thing of the Comfort he had in them, tho' that is a necessary Ingredient to make such things Blessings indeed, but that belongs too much to the Living, to be insisted on by me.

Having

Having thus lengthened out his Days with a great Increase both of Family and Fortune, he at last for several Years withdrew himself from all worldly Affairs, and so lived only to fear God, and do Good. He having so entire a Health, so plentiful a Fortune, and the Freedom of that Leisure which he gave himself, added to his Crown of Gray-hairs, and the Crown of his Children, that of *Good Works*, and at last exchanged them all for a Crown of Glory.

A few days before *Christmas* last, he was taken ill, and tho' it might have been imagined that in so ancient a Man, Nature was so far spent, that it could not have held out long; yet the length of his Distemper, the great Pains and Agonies he endured for about six Months, and the Fever in which his Life ended, shewed that there was still a great stock of Vigor and Strength in him: but tho' his Memory and Judgment were sometimes clouded during his Sickness, yet it appeared that Goodness and true Piety were become, by long Use and Practice, so natural to him, that when the Clearness of his Mind was much darkened, yet

the excellent Temper of his Soul remained with him to the last.

During his long Sickneſs, and under all the returns of Pain, which were ſometimes very violent, he was never heard ſpeak one impatient word; but was almoſt always either praying to God, or praizing him; he cauſed the Scriptures to be read, and Pſalms to be ſung often about him, and heartily prayed for all that came to ſee him, and amidſt thoſe his Agonies, he did not forget the Churches of God both at home and abroad. The laſt ſenſible Words he ſpoke to his Children were the Night before he died, upon his Sons coming to ſee him; he prayed God to *bleſs them, and their Children, with all Temporal Bleſſings, and above all, with Spiritual Bleſſings*; after this he ſpoke nothing perfect to any of them, but was heard ſay in a Devotion to God; *My Soul doth magnify the Lord, and my Spirit hath rejoyced in God my Saviour*, which he repeated ſeveral times; and as theſe words were a very proper Conclusion to ſuch a Life, ſo they were, the laſt he ſpoke diſtinctly. And tho' it was likely that ſo long a Sickneſs in ſo aged a Perſon had ſo ſhaken the whole
Fabrick;

Fabrick, that the Separation of that Soul and Body that had dwelt so long together would have been easy and perhaps insensible, yet it proved otherwise, for he lay many Hours in his last Agonies; but in Conclusion, God took pity on, and released him, so that he entred into his Rest on the 20th of this Month.

Thus was this *Righteous and Merciful Man* taken away; he has now entred into Peace, and we are to lay his Body in this his Bed, the Grave. I wish we may all lay it to heart, and consider well whether this *righteous Man* is not taken away from the Evil to come, which certainly must come on the sooner, for the loss of those that stand in the breach while the measure of our Iniquities seems to be very near filled up: for as it is in the words after my Text; *The Transgressors shall be destroyed together, and the end of the wicked shall be cut off: But the Salvation of the Righteous is of the Lord, he is their Strength in the time of Trouble; and the Lord shall keep them and deliver them; he shall deliver them from the Wicked, because they trust in him.*

be God of his infinite Mercy give us Grace so to mark and follow this and all other *perfect* and *upright* Men that have gone before us, and entered into *Peace*, that we may dy the Death of the Righteous, and that our latter end may be like his; that is, that our end may be *Peace*. To which, let us earnestly pray to God that we may attain, through Jesus Christ our Lord, that came to make *Peace*, who is over all, blessed for evermore; *Amen*.

F I N I S.

